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WEEKLY REVIEW.

—That abominable festival, the Holi, was celebrated at the beginning of this week. If a prize was offered in Pandemonium for a religious festival that should carry off the palm for vileness, nothing worse than the Holi would be proposed. Sin is no longer sin at this time; law is no longer law; decency no more an obligation; obscenity is well-pleasing to the gods; the man that makes himself vilest is the best man. All classes of the Hindoo population engage more or less in this festival; there are some among the educated who stand aloof from it, we trust; but they are a very small proportion. It has been the subject of remark, how extensively and how eagerly this festival has been celebrated this year. A stranger landing in the country would think the people had been engaged in some deed of carnage, for their faces and clothes are covered with something the colour of blood; but it turns out to be a kind of pigment which they throw on one another. This horrid appearance well corresponds with the interior vileness, the heart's impurity. We beg to submit a question to our educated Native friends. You do not pretend to justify such an observance; you mourn the utter misconception regarding religion that causes your countrymen to cling to such a festival; now, we ask you, what are you doing to disabuse their minds of the shocking idea that such observances are pleasing to God? What tracts have you written pointing out in simple and forcible language, the fatal error of calling such practices religion? Where have you taken your stand, at street-corners, to protest openly against such violations both of the law of God and of society? What are you doing to bring about the enfranchisement of your fellow-men from this degrading yoke of bondage? If you are not called upon to move in this matter, who is? Can you make any pretension to patriotism while you do nothing to recover your fellow-men from the degrading bondage of these superstitions?

—The Methodists of Calcutta require a larger church than they have. Perhaps we need to modify this statement. It is not that the Methodists there (members of the Methodist Episcopal church) are too many to be accommodated in their churches; but those who wait upon the preaching of the Methodist ministers on Sunday evening, cannot find accommodation even in the Corinthian theatre, which holds 1,400 persons. The Rev. J. M. Thoburn has printed a circular in which he sets forth the necessity of a church-building large enough to hold 2,000 persons. Probable cost Rs. 65,000; possibly Rs. 75,000 may be needed. We believe that a considerable sum has already been subscribed for this church.

—The Rev. Mr. Douglas of Derby arrived in Bombay on Tuesday and commenced holding services in the Girgaum Church the same evening. Two services are held daily, morning and evening. The meetings are crowded, and the interest is deepening daily. The evening service is followed by a prayer meeting, and this by a meeting for enquirers, at which there is personal dealing with the anxious. We spoke at some length of Mr. Douglas when he was in Bombay before, and need not now say more about him. We hope our readers will all unite in prayer for a blessing on the Churches of Bombay in connection with this visit and that of Mr. Somerville. We are glad to hear that Mr. Douglas visited Tinnevelly, Madura and other parts of S. India where Native Christians are unusually numerous, and we understand that his testimony there was highly appreciated.

—By a singular and most undesigned coincidence, the Rev. Mr. Somerville and the Rev. Mr. Douglas arrived in Bombay on the same day, the former by train from the North of India and the latter by sea from the South; neither of them being previously aware of the other's expected arrival. The wisdom of man would regard such an arrangement as undesirable, and would seek to secure for each evangelist the opportunity of engaging the undivided attention of the people. But the wisdom 'that shapes our ways roughhew them how we will,' took a different view, and brought these two honoured servants of God simultaneously to our city. There cannot in the nature of things be anything like rivalry here, and we know that there is not; each rejoices in the other's work. Mr. Douglas, a man of a most catholic spirit, feels nevertheless specially called upon to devote himself to the promotion of God's work in the Church of England. Mr. Somerville has come out to India at the instance of the Anglo-Indian Union, and prosecutes his work in a most undenominational way, avoiding everything that would seem to identify him with any denomination. And so the two movements go on concurrently and harmoniously, while quite independent of one another. By an arrangement made before his arrival, Mr. Somerville preached on Wednesday for the first time at St. Andrew's and on subsequent evenings at the Framjee Cowasjee Hall; meetings for prayer being held daily in the morning. His discourse on Wednesday was on the words: "I that speak in righteousness, mighty to save." The main subject of discourse was Jesus mighty to save by the word of his mouth. Nothing could be more admirable or more impressive than the way in which this grand truth was exhibited and illustrated. Mr. Somerville has drunk deep of the inspiration which God is blessing so extensively in Mr. Moody, and avails himself of striking incidents to illustrate and enforce the truth. We are quite certain that every individual in the large auditory carried away with him, whether he would or not, the incidents and narratives by which the successive points of the discourse were illustrated, with some recollection also of the truths intended to be illustrated by them; and in this fact we have a sufficient demonstration (if we had it not already in the word of God) that this manner of preaching must be according to the mind of the Spirit. Too well we all know how unimpressible by divine truth the minds of men are; how seldom the word finds a lodging place in the heart, how easily it is forgotten and displaced. The Gospel is full of incidents and narratives and parables and illustrative stories. A story embodying or exemplifying some truth, makes another impression altogether from the mere statement of that truth in a didactive form. The heart must be reached, the feelings enlisted, if we wish to make abiding impressions upon the minds of men. Mr. Somerville enters with his whole heart into the work of bringing God's truth to bear upon the heart of the sinner; he preaches with his whole being; he is full of fire, as young men of the present day, *are not;* and the most phlegmatic or captious must be impressed with the spectacle of a man of his years coming so many thousands of miles to preach the Gospel to his fellow-men in this country. May God grant a large blessing. We hope that all feel the responsibility of this time. An extraordinary call in Providence comes at this hour to every one in Bombay who names the name of the Lord; a call to awake to righteousness and do with might, even the proffered might of God, what his or her hand finds to do.

—It is understood that the Baroda Commission, at a meeting held in Bombay, have agreed upon the general character of the report to be made by them, and that they meet this day to take final action in the matter. The report will be forwarded to H. E the Viceroy.

—The *Bombay Gazette* calls attention to the fact that auricular confession was openly advocated in an English church in Bombay on Sunday the 14th inst. The preacher was the Rev. Luke Rivington; his subject was the parable of the Prodigal Son; the locality was the Holy Trinity Church, Sonapore. Our contemporary thinks that this was the first occasion on which the doctrine was publicly taught in Bombay, in an English church. We have been hearing lately of a recommendation made by some of the 'fathers,' to young ladies, to write down daily an account of their sins, to be submitted to one of the 'fathers' for remarks, under the plea we suppose that the disease must be known before it can be wisely treated. We some years ago pointed out that the policy

of the Ritualists resembled one of our Ghaut inclines, which rises so very gently and insensibly that a person is hardly aware of it, until at length to his astonishment he is transferred from the Concan lowlands to the great table-land of the Deccan. The plan has been to bring in changes so insensibly that the feelings of good people should sustain no shock, and when one point has been secured to labour at another without seeming to do so. We noticed once a spider on our table, on a piece of printed paper. The spider appeared to be perfectly still; but we noticed that in the course of five minutes one or two letters of the print were left behind him, and, in the course of a quarter of an hour, the space of a whole word was passed. We then noticed that there was a sleeping fly not very far off; the spider was evidently afraid of disturbing the slumbers of the poor innocent. At length, a desired point was reached, the spider gave a sudden spring and the fly was held fast in its fatal embrace.

With regard to confession, there is a tendency in the depraved minds of men to regard it as meritorious, and as constituting a reason why pardon should be granted. The confession of sin is simply the recognition of the facts of the case; it is the reception of God's testimony concerning our sin. Not to confess is to add to our sin the additional sin of making God a liar by rejecting his testimony. How utterly distorted must be the views of men regarding sin, when they suppose that to recognize the fact of their own culpability is a reason why God should forgive their sin. The connection of absolution with confession may perhaps tend to foster this feeling in some minds. Confession to God is indeed necessary; but let it be understood that it is simply the reception of God's testimony regarding the evil of our sin, and all hope of pardon must centre in something very different, even the atoning work of Jesus. But confession to a priest! when we have reached this pass what has become of the Gospel? We are to confess our faults one to another and pray one for another.

THE following is from the work containing the speeches of Pius IX., recently published 'with sanction':

"He (St. Peter) wrote from Rome, whatever the heretics may say, and called it Babylon: '*Salutat vos Ecclesia quæ est in Babylone;*' on account of the great disorders and of the confusion which showed itself and was recognized in the streets, in the houses, in the temples of the false gods, and everywhere. I also write from Rome, and putting without difficulty the same date and the same designation, say '*Salutat vos Ecclesia Babylonis*'. We do not, certainly, see in Rome the temples consecrated to idols which St. Peter found, but idols are not wanting against which it is your duty to combat. There is no temple consecrated to Jove, but there is the Jove of unbelief, who with his lightnings would annihilate the Divinity himself, and, as he has despoiled the Church of Jesus Christ, so also would he cause it to disappear from the surface of the earth. There is no temple dedicated to Mercury, but who can tell how horribly the thieves, his adorers, have multiplied? There is no temple in honour of Venus, but there are hundreds upon hundreds of houses of sin where numbers of souls precipitate themselves to eternal damnation. But this is not all. There are Protestant churches which, if it may be said they are less perilous, constitute also a cause of great sadness. In Rome, chosen by God as the capital of the great Catholic family; in Rome, rendered precious by the blood of the Martyrs; in Rome, justly decorated with the title of Mistress of the Truth, it cannot do other than cause grief to see, erected by the side of the majestic temples of the Christian religion which rise within the circuit of her walls—conventicles and halls where they pretend to worship God with heresy, which is a rebellion against God himself. That, however, which should most excite your zeal as pastors of souls, is the opening of certain schools where, generally speaking, impiety reigns mistress and employs every means of corrupting infancy and youth . . . Oppose these teachers of error and tear from their hands those lambs that are in danger of becoming wolves. I well know that such teachers of lies lie under the anathema of Jesus Christ, whose sentence it was that it would be better for them to be thrown into the depths of the sea with a millstone tied to their necks; but I know also the words the same Divine Master spoke against the idle workmen. *Quid hic statis tota die otiosi?* To work then, for the laws of God are being trampled under foot. *Tempus faciendi, Domine; dissipaverunt legem tuam.*"

'Whatever the heretics may say,' Peter wrote from Rome and called it Babylon: so decides Pius IX. the infallible. If Rome is called Babylon in Peter's epistle, then, doubtless the Babylon mentioned by John in the book of Revelation is Rome also. And that the Babylon mentioned in Revelation is not Pagan Rome is very easily shown. It is more than a dozen centuries since Pagan Rome passed away, and the Babylon of Revelation is represented as continuing until a period which we have not reached, even in this 19th century. At the overthrow of Babylon, there are songs of triumph in heaven (xix. 1—7) and the announcement, The marriage of the Lamb is come and his wife hath made herself ready. When Babylon is overthrown, the New Jerusalem appears. When the woman, the great whore, the mother of harlots, passes away, the bride, the Lamb's wife, the true church, so long thrust out into the wilderness, persecuted and despised, shines forth in her glory. To understand this language it is simply necessary to recal language used in the Old Testament. The people of God are married to him; the bond that binds them is no less hallowed and intimate than this. When the Israelites turned to idols, this was the same as infidelity in a wife. When they turned to other nations, or to any thing whatever besides God, it was spiritual adultery. See Ezek. xxiii. Babylon, therefore, signifies something that claims to be the true church and is not. It is not a name assumed by her, any more than Jerusalem assumed the name of Sodom (Isaiah i. 10). It is a name given to her by God. The expressions used in Rev. xvii and xviii. show that this system has its centre in the seven-hilled city, and embraces peoples and multitudes and nations and tongues; all nations have drunk of the wine of her fornication. The representation given is of a power that seeks and greatly prizes the glory of this world. This system is also the parent of other corrupt systems. It is an arbitary and a persecuting power; claiming authority over the consciences of men, and persecuting to the death whoever resists those pretensions, xiii. 16, 17, xviii. 24.

A FRIEND has handed us the following:

'THE EXPERIENCES OF A CHRISTIAN.

After Justification.	*After entire Sanctification.*
Rest for the soul from the guilt of sin, the fear of punishment, and the dominion of sin; yet this rest is sometimes disturbed by a want of continued submission and reliance.	Perfect rest in Christ, and submission maintained.
A falling back sometimes upon self, hence dissatisfaction and failure.	Depending only and continuously on Christ.
Trusting sometimes to past experience.	Realizing by faith a present full salvation.
Sometimes looking for and trusting to feelings.	Feeling or no feeling, simple faith in the word of God.
The old Adam sometimes cropping up,—the rising of pride, anger, hatred, envy, &c.	Entirely subdued and kept so by constantly abiding in Christ.
Unwilling to do anything displeasing to God, and yet a shrinking from doing the whole will of God.	A willingness to do any thing for God,—"Here am I; send me."

THE following incident, related in *The Baptist*, shows the way in which public opinion at home is being affected by the great religious wave now passing over the land.

"The cynical critics of the revival services in connection with Messrs. Moody and Sankey, have received sympathy and aid from very appropriate, if unexpected, sources. Extremes often meet, and the union occasionally reflects dishonour on each. It is so in this case. The theatres, with the pantomime, have offered their contribution towards an estimate of the labours and character of these successful evangelists, and have done themselves dishonour in burlesquing characters they cannot understand. During the performance at one of the Dublin theatres a clown entered and said "I feel rather Moody." The pantaloon rejoined, "And I feel rather Sankey-monious," hoping, no doubt, to catch the popular taste by these paltry puns.

But they mistook their mission. The gallery, by the conventional standard of playgoers, ought, we infer, to have been in raptures at this happy hit at earnest religious men; but it was not, and, instead, showered down a smart volley of hisses at the buffoons who, without provocation, made the stage the instrument of their vulgar hatred of earnest piety. Further, the cannon was turned on the enemy. Some one struck up "Hold the fort, for I am coming," and to the consternation of clown, pantaloon, and stage manager, the whole gallery was in chorus, and the curtain fell, but not till the hymn was sung."

THE *Liverpool Mercury* has a very fair and appreciative article on the great work now going on in that place. It speaks with admiration of the union among the different Protestant Churches, and of other features of the work. In the *Christian* of February 25th is a communication from Liverpool, in which we read as follows:

"It is a gratifying fact that the attendance at the evening meetings chiefly continues to increase. During the first week of the services the Victoria Hall was almost sufficient to hold the crowds of eager listeners: at any rate, the overflow was not considered so great as to necessitate the opening of other places. Last week, however, overflow meetings were held, sometimes in two and sometimes in three different places, St. John's Church, William Brown-street; Byrom Hall, Byrom-street; and Newsome's Circus, which adjoins the Victoria Hall.

"One evening, I went to St. John's Church, where I found Rev. W. H. M. Aitken and the Vicar of the church conducting the service after the model of the services in Victoria Hall. The body of the church was filled partly with the overflow from the hall, and partly with those who had been induced to enter by personal solicitation, and by hearing a group of young men singing hymns in the churchyard. It was a motley company, and a great majority consisted of those who, from their dress and appearance, do not often find their way to God's house. There were numbers of men such as one sees lounging at street corners and about public-houses, many young girls in working attire and without bonnets, and a number of rough, neglected-looking street Arabs. Their behaviour, with one or two exceptions, was most orderly and attentive. Mr. Aitken gave a singularly solemn and searching address, on the misery and ruin

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caused by sin, and the cure provided in Christ the Sin-bearer. A good sprinkling remained at the close to be conversed with, and many of them were enabled to lay their sins on Jesus, or, as Mr. Aitken puts it, to accept the fact that God had laid them there nearly nineteen hundred years ago.

"It is interesting and refreshing to notice how all grades of society and all ages are represented among the anxious who throng the inquiry-room at the close of Mr. Moody's addresses. From the richly-dressed lady to the poor waif of the street, with scarce enough of clothing to cover his nakedness; from the boy and girl of eight or ten years, to the horny-handed, grey-headed, working-man, with all the intervening stages of life, there you find all, burdened with the same sense of sin, and afterwards rejoicing in the same Saviour. Truly, we are all one in Christ."

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SATURDAY, MARCH 27, 1875.

THE JUDGE AND THE MURDERER.

LAW is not vindictive. People whose conception of law is that it is simply a means of getting satisfaction for injuries sustained are much in error. We have heard of a judge who was so much affected by the evidence of a prisoner's guilt that he had to withdraw to a private room before he could command his feelings sufficiently to go on with the case, and who wept before he pronounced the sentence of death. We heard lately of a judge in India who had to pronounce sentence of death upon a Hindoo, who had committed murder under aggravated circumstances. He pronounced the sentence, but did not dismiss the matter from his mind. He felt deeply for the poor man; it was not merely that the man was to die on the gallows; this was the just reward of his deeds; but he remembered that it was a fearful thing to fall into the hands of the living God, unprepared, and he greatly desired that the prisoner while suffering at the hands of an earthly tribunal might obtain the forgiveness of God through the only name given under heaven whereby men may be saved. This Christian judge wrote to his friends asking that prayer might be offered for the conversion of the prisoner. Prayer was offered in different places; in Bombay among others; by many readers of the *Guardian*, we believe. Visiting the gaol one day the judge asked the prisoner under sentence of death if he would like to see a Christian minister. The man replied in the affirmative, and soon he was visited by a missionary who told him of the gift of God to mankind, to sinners of every dye, viz. pardon, regeneration, everlasting life through Christ. The instruction was blessed to the man; he looked to the crucified and risen Saviour and got salvation, and asked for baptism that he might confess Jesus as his Lord and only hope. He was baptized, and up to the last gave good evidence of the change that had taken place in him. His relations were not displeased when they heard of his profession of Christianity; he had done well under his circumstances; it was a satisfaction to them to know that he was happy and ready to depart; there was no murmur of complaint from them. Christians returned thanks that God had heard them and sent his Spirit to enlighten the poor man and show him the all-sufficiency of Christ as a Saviour. The gaol was well guarded; there was no lack of sentries, or of bolts or bars; but the wind bloweth where it listeth and the Spirit of God has the freedom even of prisons and dungeons. The law of man was satisfied; the penalty was executed; but the grace of God was glorified in the salvation of the murderer's soul.

But the thing came to the knowledge of the Government of the particular Presidency in which the sentence had been passed and executed. The man had been hung by the neck until he was dead; this was all right; but what is this that comes to our ears about conversion and baptism? Has any servant of the State been guilty of the impropriety of seeking the salvation of a prisoner's soul? It is true we have no complaint before us from the relatives or caste friends of the deceased; nevertheless, the matter must be inquired into. The judge whose duty it had been to try the man, sentence him and see him hung, is called upon to give an account of the share that he took in the matter of bringing about the man's conversion. He complied with the requisition of Government, and told the facts of the case, simply and plainly. As a judge it had been his duty to sentence the man and see that this sentence was executed; as a Christian he had felt for the poor man and earnestly desired that his soul might be saved from wrath to come; he had therefore asked the prayers of many in his behalf. He had asked the man in gaol if he would like to see a Christian missionary, and when the man had expressed his desire he had requested a missionary to visit him. The man had received the instruction, been made sensible of his sin and of his need of a Divine atoning Saviour, and had gladly confessed his faith in Christ by baptism. Receiving this statement from the judge, the Governor in Council of that particular Presidency felt called upon to give expression to the strong feeling of disapprobation with which he viewed the proceedings of this judge who could not forget that he was a Christian, by transferring him to an inferior appointment, on a salary less by Rs. 800 a month than that which he had been receiving. Further, H. E. the Governor intimated to the civil servant who had thus acted, that if the offence were repeated it would result in his removal from the service altogether.

Now when we remember what extraordinary indiscretions, and even lapses in morality, are overlooked by the Government of India in some of their civil servants, it does seem to us that the particular Government of which we have been speaking went very much out of its way when it launched this resolution at one who had taken no official step, brought to bear no unworthy influence, but had simply asked the prisoner if he would like to see a Christian missionary. The man would not have been denied liberty to see instead a priest of his own persuasion, if it had been his wish. He was not made to believe, or allowed to believe, that a change of religion would make any difference in his earthly fate. The judge believed that prayer offered in the name of Christ would prevail, and the sum total of his activity was in getting Christians to pray for the man.

We leave this statement of facts with our readers. We are not asking sympathy for the judge, for we do not suppose he needs any; we do not believe that Rs. 800 would weigh anything in his estimation against the interests of a soul, though it be the soul of a Native, the soul of a murderer. We ask for sympathy for those among our rulers who imagine that they advance the interests and safety of Government by showing some solicitude lest a dying murderer should hear of Jesus Christ and lay hold on eternal life. The sins of the ruler are often visited upon the people; and it is spiritual cowardice like this that has cheated the nation of many blessings of divine providence, to put the matter in its mildest form.

PAUL, THE CHRISTIAN'S PATTERN. III.

SAUL of Tarsus entered upon what he conceived to be the great mission of his life, the extirpation of Christianity. He at first thought that a little judicious severity would strike terror to the entire Christian community, and compel them to recant, or hide themselves in obscurity. But he soon found an extraordinary force of conviction in these followers of the crucified One; and was amazed to find that they could more easily die than deny Christ. He found that he had undertaken a formidable task; but this only led him to brace himself the more for the struggle. It was an undertaking worthy of his powers. He received much applause from the priests and elders and leading Jews of Jerusalem; he became a distinguished man. He was indefatigable in his endeavours to get the Christians in his power. You hear the noise of many approaching feet, and look from your balcony to see the cause; a young woman is led along bound, surrounded by officers of justice so called, and at their head is Saul of Tarsus. You hasten down and follow the crowd. They reach a synagogue and enter. You overhear Saul telling how he had caught this woman as she was going out by one of the city gates, to attend an early morning meeting at Bethany; she did not deny that she was a Christian; she must be punished. An old priest speaks to her mildly and tells her he is sorry she has been carried away with this delusion; the highest council in the land had decided that Jesus was an impostor; to believe upon one who had died a felon's death was very wrong and very foolish; it was an act of direct rebellion against the divinely-appointed rulers of the Jews; it was a rejection of the prophets and indeed of Jehovah himself; she well deserved to be put to death; but let her now put away this miserable conceit and return to the religion of her fathers, and she shall be forgiven and released. She is silent. Will the poor girl recant? "I believe in the God of Abraham, Isaac and Jacob," she says. "Thank God," says Saul. "I believe in Him who said to Abraham, In thy seed shall all the nations of the earth be blessed." "Yes, but you do'nt believe in Jesus the carpenter, the crucified one." "I believe that Jesus is the Son of God and the Saviour of the world." "But that belief will cost you your life." "Nay, only in that belief have I life. God gave his Son to be a sacrifice for our sins, and whosoever believeth on him hath eternal life; whosoever believeth not shall not see life. Jesus saves me, and he is willing to save you." They refuse to hear her any further; she is taken away to prison, and the necessary instructions are given to have her case brought before the

Sanhedrim, and to get her put to death. This is a specimen of the scenes that were daily witnessed in the streets and synagogues of Jerusalem. Saul was resolved to weed the holy city, the city of the great King, of these heretics. As he afterwards said: "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Many of the saints did I shut up in prison; and when they were put to death, I gave my voice against them. I punished them oft in every synagogue, and compelled them to blaspheme." He made havoc of the church, entering into every house and haling men and women committed them to prison. Then remembered the Christians the word of the Lord, If they shall persecute you in one city, flee ye to another. They left Jerusalem, and betook themselves to the country districts, and to distant towns and villages. In a short time, the ten thousand Christians of Jerusalem were scattered over the land; only the Apostles were left. Saul began to rejoice in the success of his mission; and many were the expressions of commendation bestowed upon him as he went along the streets, or made his appearance in the courts of the temple.

There was one thing, however, that troubled him not a little. Some relatives of his became Christians! His cousin Andronicus had actually been ensnared by this delusive system. Just as Saul was bringing to a neccessful termination his crusade against Christians in Jerusalem, tidings reach him that his own cherished relatives Andronicus and Junia, husband and wife, have embraced the faith of the crucified One. (Rom. xvi. 7.) This was at once humiliating and aggravating. Andronicus was no worldly, careless Jew, but had always been exemplary for his attachment to the ancestral faith. And what added to the bitterness of this announcement, was the assurance of Andronicus and Junia that they were praying for his conversion.

After a while reports come up from various places of the spread of Christianity. Trampled out in Jerusalem, it only blazed the more brightly elsewhere. Saul of Tarsus resolves not to leave his work half done. He arms himself with letters from the chief priests, and proceeds to Damascus to cope with it there. Breathing out threatenings and slaughter, he leaves the holy city. Gamaliel and many other distinguished Pharisees accompany him to the gates, and assure him of their confident expectation that he will be as successful in dealing with this pestilent heresy in Damascus as he had been in Jerusalem.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Why should not Mesrrs. Somerville and Douglas hold Marathi Services for the Native Christians, as Mr. Taylor did sometime ago. We have not our accomplished Native Pastor from Nuggur to act as interpreter, but we have the Editor of the *Dnyanodaya* and the Pastor of the C. M. S. Native Church to render us that service. I was mightily delighted and impressed by the service of last Wednesday in St. Andrew's, and why should not my brethren, not acquainted with English, be equally blessed?

A NATIVE CHRISTIAN.

P. S.—I hear Mr. Douglas is as impressive a preacher as Mr. Somerville, but I have not yet heard him. I hope to attend his meeting this evening.

REQUESTS FOR PRAYER.

For a blessing on the Lord's work in Shahabad. —From B. C. that he may be converted.

NOTICE.

The Rev. Mr. Somerville will deliver an evangelistic address to English-speaking Natives at the Free Church, Khetwady, this evening at 8 o'clock; will preach to young men to-morrow at 7½ A. M. in the Baptist Chapel; will preach at 11 A. M. in the Falkland Road Hall; at 6 P. M. in the Free Church, Esplanade. On Monday, Tuesday and Wednesday, at 8 P. M. he will deliver evangelistic addresses at the Framjee Cowasjee Hall; on Tuesday, at 3 P. M., will conduct a Bible Reading at the Baptist Chapel,—subject: The Bible and how to read it. Prayer-meetings on the same days in the Free Church, Esplanade, at 7½ A. M.

Epitome of News.

SATURDAY, MARCH 20.

—We have received the first number of the *Burma Guardian*, a semi-religious paper published at Rangoon, weekly, at Rs. 15 per annum.

—Rev. Mr. Bunker, Missionary at Tounghoo, says: "The Toungoo Karens are suffering the distresses of famine. For one year, with the aid of all the Baptist churches in Burma, we have fought want among the Christian Karens; and, though many have died of starvation among heathen Karens, few at most among the Christians have perished. The merciless rats have swept over a territory containiug some twenty thousand Karens, or thereabouts, some parts of it for the third and fourth time. These rats come in vast armies, and sweep the fields of standing grain, frequently leaving not a kernel behind, often destroying a whole field in a single night. From carefully gathered evidence, we conclude that not less than two hundred souls have starved to death during the last five months, and not unlikely the number may double the above"

—*Madras Mail*: "On Sunday last a lad of the name of Cundasawmy Mudali was baptized by the Rev. Mr. Burgess, of the Wesleyan Mission Institution, Royapettah. We understand that within the last fourteen or fifteen months, eleven youths have been admitted by baptism into the Christian Church from the Royapettah Institution."

—Yesterday afternoon, a Hindoo was murdered by two Moguls outside the Mogul mosque near the Baboola Tank. The Hindoo was about to purchase a water-melon of one of the two Moguls named Syed Hassen, and whilst endeavouring to reduce the price of the melon by one pice the Mogul got angry and after abusing the Hindoo struck him on the side and chest and knocked him down by a blow on the left eye, and as he lay on the ground another Mogul, Meerjah Hasson, kicked him. The men were lodged in the Oomercarry Jail. The unfortunate Hindoo was carried to the J. J. Hospital, where he died soon after his arrival.

—Mr. Lennon has got a decree of divorce.

—*Bombay Gazette*; Allahabad, 19: "Mr. Elliot Macnaghten, of the Civil Service, Commissioner of Excise and Stamps, Allahabad, in a fit of temporary insanity, committed suicide last evening. He had been suffering from fits of nervous depression and the circumstances connected with Mr. Blanchett's defalcations preyed on his mind, too morbidly sensitive to the slightest censure. Arrangements had been made for his departure to England, and it was expected, through the exertions of the Lieutenant Governor, that he would soon be freed from all pecuniary liabilities connected with embezzlements in his office. He had adjusted his last pay certificate and returned home and destroyed himself."

MONDAY, MARCH 22.

—*Bombay Gazette*: "It ought to be clearly understood that, if one object the Viceroy had in view in constituting the Commission was to remove from the native mind any suspicion that the Gaekwar was being treated unfairly, the experiment has completely failed. If the Gaekwar had been summarily deposed and sent to Kurrachee or Benares, and another native prince put on the throne, the unhappy Mulharrao would have been forgotten in a fortnight. But the public proceedings before the Commission have excited the most intense political feeling, and we do not remember any other occasion on which Hindoos of all classes—but more particularly educated Hindoos—have so completely thrown off the mask under which they usually hide their real feelings, and have displayed with such furious vehemence their intense antipathy to the English Government and race. It is a useful revelation, if the rulers of India have the wisdom to take it to heart, and to comprehend, before it is too late, the folly of relying on the loyalty and good sense of men who can sympathize heartily with a murderer if only he has tried to murder an English officer."

—The largest iron-clad yet built, the *Superb*, 9,400 tons, is to be launched April 7.

—There was a Confirmation at St. Peter's, Mazagon, on Saturday. 35 were confirmed.

—A correspondent writes to the Calcutta *Daily News*:—"Last Sunday morning the Rev. Mr. Aberigh-Mackay, Senior Chaplain of the Cathedral, preached before the Lord Bishop of Calcutta and the Lieutenant-Governor of Bengal, on *the prevailing mimicry of Roman Catholic usages among clergy and laity in the Church of England*. Archdeacon Baly was present."

—There are 15 Protestant churches in Calcutta, of which 7 are established. The attendance at all the churches, on a Sunday evening last month, was 4,165. Of this number 2,241 were at the non-established churches.

TUESDAY, MARCH 23.

—Some Hindoos have been fined for having assaulted a man who refused to let them take wood from his pile, for the 'holi' fire. The wood for these fires is always stolen.

—The Agra paper tells us that the Rev. S. H. Kellogg's Hindi Grammar will be ready early next year.

—Some Sanscrit verses in honour of Sergeant Ballantine have been composed at the request of an association at Rajkote. Here is a translation of two of the vesses.

1. May that great Sergeant, who is come from a foreign country on the other side of the ocean, well-versed in legal lore, and himself as it were a great ocean, on account of his great learning, raise the good fortune and prosperity of His Highness the Gaekwar, now involved in great calamity.

3. Seeing her face in the mirror of the snow-white hands of the Europeans, the opulent town of Baroda bewails the calamity of her ruler by shedding tears of pearls which are now in the hands of the Government.

—The sirdars and inamdars of Poona have got up another monster meeting in favour of Mulharrao. Great enthusiasm prevailed at his expected acquittal.

—*Indian Statesman*: "Lord Northbrook has issued a circular to the several local Governments asking them to show reasons why Government should be called upon to defray the petty expenses of the Churches in India. Churches are erected for European soldiers and also for the officials. In all cases, except in the case of soldiers, the congregation are rich enough, and should be willing enough, to defray their own expenses. The Government has ruled that all charges for clerks, servants, lighting, and organists, in connection with churches at stations without troops, should be met by the congregations, and that where there are European soldiers the expenses, which are at present high, should be reduced. It is for Government to preserve and protect the church propercy, and with this view Government will only pay for a single *chaprassi*. For the larger churches, a clerk and three servants should be provided. It is noteworthy that the Lord Bishop of Calcutta is unwilling to make a reduction in his own church, though the congregation of the Cathedral must be reckoned as the richest and highest of any in India."

—*Bengal Christian Herald*: "On the 10th instant a special meeting was held in the Baptist chapel, Circular Road, Calcutta, for the purpose of commending the Rev. Goolzar Shah, and Mr. C. Johnson (formerly Lieut. Johnson) who are about to proceed to Simla, to the guidance and blessing of God."

—In connection with the S. P. G. Mission in Chota Nagpore, 944 were baptized last year. Total number of baptized persons 7,496.

WEDNESDAY, MARCH 24.

—At the annual Confirmation in Calcutta, last Thursday, 207 persons were received.

—*Times of India*; Delhi, 23: Nearly 350 native princes, chiefs, and gentlemen were received this morning in grand open Durbar. The Viceroy's

speech was delivered with great dignity. Mr. Aitchison translated it.

His Excellency stated that the Prince of Wales intended visiting India. He spoke of the satisfaction it afforded him of having Maharajahs Scindia and Jeypore on the Baroda Commission. His Excellency hoped that Mr. Forsyth would arrange the misunderstanding with Burmah.

There was a most interesting collection of frontier chiefs among the Durbarees.

—H. E. the Governor of Bombay in Council has appointed a Commission to enquire into and report on the present condition and system of work in the factories in Bombay and its vicinity, with a view to determining whether any legislation is necessary for the regulation of the hours of labour, especially in the case of women, young persons and children, for the protection of labourers against accidents, for the proper ventilation and sanitation of the factories, and generally for improving the condition of the work-people employed.

—*Pioneer :* "For many years past Mr. Macnaghten has been a victim to chronic ill-health, which incapacitated him from sustaining any unusually severe mental strain, and the anxiety which he was known to have suffered in connection with the unfortunate embezzlements in his office was quite sufficient to account for the temporary collapse which obscured his faculties and drove him to an act from which, in a healthy state of mind and body, no man would have shrunk from with greater aversion than himself."

—*Overland Mail*, March 5 : The completion of the Hoosac Tunnel, just announced, ends a labour of many years. It is four miles long, has required the work of many men, and cost 13,000,000 dols. One hundred and forty-two lives were sacrificed in its construction. It opens a new and short line between New England and the West, and will give an impetus to the trade of Boston.

The mania for committing suicide does not seem to have abated in Paris, for during the months of January and February sixty-four suicides, or an average of about one a day, were recorded.

With the exception of the statue at the top, the Vendome column, which was pulled down during the reign of the Paris Commune, is now complete.

The Central American Telegraph Company announce that they have received information to the effect that the line from Para to Cayenne and Demerara, as also the lines from Trinidad to Saint Croix and Porto Rico, have been successfully completed, thus giving direct telegraphic communication between Brazil, the West Indies, and North America. These lines will in accordance with agreements, become the property of the West India and Panama Company.

Amongst the deaths recorded this week are :—Gen. E. Haldane, Madras Army ; Major-Gen. F P. Harding, C. B. ; Lieut.-Col. C. A. Loch, Bombay Light Cav. ; Major G. G. Suttie, 75th Regt. ; Major A. F. Rowan, Bombay Horse Art. ; Major D.S. Miller ; Mr. R. Jefferson, late Ceylon Rifles ; and Mr. C. F. Burgett, late of Calcutta.

—Mr. K. M. Shroff, a Parsee, lecturing on India and America, advises all Hindoos to join the Brahmo Somaj. The *Dnyanodaya* asks : "Why ? Because it would help them to God ? Nothing was hinted about that, but in order to secure *national sentiment*. Is that the object of *religion* ? No doubt a religion which God gives will make men better citizens and unite them. But men who ask others to change their religious views in order to secure national unity have no proper idea of what religion is. Religion is the recognition, love and obedience of God and obtains all its authority from God. If we seek first the kingdom of God and his righteousness, all other good things, national unity among them, will be given us. But they who seek national unity first by their religion, will gain neither that nor God's favour."

Thursday, March 25.

—*Bombay Gazette :* "The two Pathans, of whose pretended marriage with European women we gave an account in a recent issue, arrived on Monday last in Bombay in pursuit of their refractory spouses. Merbhan asserts that he would follow his "wife" to Australia, should she return, and that he gave her hundreds of rupees worth of things, including a piano. Both the men had an interview with the Assistant Commissioner of Police, who, however, gave them no hope of assistance in re-obtaining possession of their Memsahibs, as long as the women were unwilling to go. The matter, therefore, stands as it was before, but as, we understand, the women will shortly be removed from Bombay, we may expect a denouement before long."

—*Indu-Prakash* : "The small merry-going, as they call themselves, and almost wholly uneducated or only half-educated, portion of the Prabhu community yesterday treated the public of Bombay with a dancing procession passing through some streets of this city at mid-day. The procession is held in honour of a Brahmin maniac who is now dead, but whose name these "merry-going" Prabhus are intent upon perpetuating. It originated at a time when the whole community had not yet felt the light of education, and was meant to give a scope to the revelry-seeking instincts of the Prabhus, so strongly called forth by Holi, the dirtiest of all our festivals."

—*Bombay Gazette* ; Allahabad, 24 : The latest news of the progress of the Naga Expedition is that Senna, one of the inculpated villages, has surrendered without fighting, some of the murderers have been given up. Ninu will be proceeded against next.

—The P. and O. steamer *Delhi* left Suez at sunset on Monday, detained by bad weather and block in Canal. She will probably not reach Aden before next Sunday morning, instead of the usual time lately about midday on Thursday. Consequently next week the Overland Mail will probably not reach Bombay before Saturday night, instead of early on Thursday.

—The *Times of India*, on Dr. Thom's Report on the Lunatic Asylums of this Presidency : "All the medical officers concur in attributing the greater part of the insanity met with to debauchery of one kind or another. The use of opium is pretty generally set down as a predisposing cause, and although there is no evidence to indicate that tobacco alone will become a cause of insanity, its use by some people of weak and disturbed intellects may co-operate to such an end. There were eighty-six European males and six females treated at Colaba. Of these, one was a military officer, seventy-four were soldiers, three soldiers' wives, two seamen, one a surveyor, one a fitter, one a railway guard, one a shipwright. Of the soldiers, thirteen only belonged to the Bombay forces, the great majority being from Bengal. In sixty-three per cent. of the "cases" among Europeans the cause has been traced, fifteen being set down to liquor, six to exposure to the sun, ten to blows on the head, three to syphilis, three to congenital diseases, four to hereditary ailments, &c."

Friday, March 26.

—A native sleeping between the rails near Bulsar was killed by the engine of a down train of the B. B. Railway. Aroused by the whistle, he lifted up his head and was struck dead by the cow-catcher. Efforts to save him by stopping the train were not successful.

—The Viceroy leaves Delhi on the 29th.

—*Bombay Gazette :* In the week ending the 20th instant eight murders were committed in Peshawur.

—Deaths last week, 384.

Selections.

"SUPERNATURAL RELIGION."

OBJECT OF THE BOOK.

The author of these volumes has girded himself for a great task—nothing less than to demonstrate that Divine Revelation is a "figment." The book is simply an attempt to prove that a "Divine Revelation" is *à priori* incredible ; and that "the Gospels," in which the Christian church believes it has an original and faithful record of the life of our Lord Jesus Christ, came into existence after all the eye-witnesses of Christ's life had gone to their grave.

MIRACLES.

In every variety of language, in the beginning and end of his book, the author of "Supernatural Religion" assures us, in almost passionate terms, that a miracle is inconceivable, incredible ! He might as well have added "Impossible." The incredibility of miracles can be maintained only on the ground of their impossibility. And all reasoners on the subject, Mr. Stuart Mill and others, use the words freely as interchangeable. Now we might have expected that men who are always telling us that we can form no conception of God, would reflect that possibly the working of miracles, the producing of effects otherwise than in connection with the laws of nature, may be among the things unknown of God. But they speak rather as if they had measured the whole length and breadth of the Divine nature, had discovered all about God, and were in a position to declare, with prophetic certainty, that God cannot and will not, under any circumstances, work otherwise than in connection with natural law. To make good their right to speak thus, they must produce supernatural credentials ; they must work a miracle to prove that no miracle can be wrought.

THE PERSONALITY OF GOD.

This carries us forward to another stage of our author's argument. The doctrine of a Personal God is "an assumption which cannot be proved, and must be totally excluded."

Now the man who holds this, must not shrink from the consequences of his judgment. An "Impersonal" God has no self-consciousness, can exercise no volition, possesses no intelligence, is capable neither of approving nor of disapproving, never consciously does anything, and never can. In short we do not know of any attribute that can possibly be ascribed to—we were going to say, to him ; but we cannot think of such a God as an existence at all, and can almost as little use the pronoun *it* as the pronoun *him*. Most certain it is, that if for convenience' sake we speak of the God of Pantheism as a being, it is a being whom we cannot love or worship, for he has no attributes that can be the object of either. Prayer to such a being would be no better than "an apostrophe to woods and wilds and waters ; a moan cast forth into the viewless winds, or a bootless behest expended on a passing cloud ; a plaintive cry directed to an empty echo that can send back nothing but another cry." Strauss, indeed, demanded for his "universum" "the same piety which the devotee of the old style demanded for his God." But it cannot be rendered. Whatever form of Pantheism you adopt, material, organic, mystical, or ideal, the root idea, "God is the universe and the universe is God," remains. And you cannot worship the universe, you cannot pray to the universe. It has neither eye to pity, nor hand to help. Pantheism is capable of worship only when the "all" is disintegrated into its parts, and then it becomes Polytheism. Portions of that "all" become endowed with an imaginary personality, and are worshipped or loved or feared, because they are supposed to be capable of consciously conferring good or inflicting evil. It is thus that Hindooism, which is fundamentally Pantheistic, has become practically and intensely Polytheistic.

ANTHROPOMORPHISM.

Our author considers the idea of personality as anthropomorphic, that is as transferring to the nature of God that which belongs only to the nature of man. Professor Tyndall considers the idea of a power working with conscious intelligence towards the production of the various existences of nature, as anthropomorphic. He contrasts "the method of nature" with the "technic of a manlike artificer ;" he rejects "the notion of creative power acting in the human fashion ;" and describes the common theistic theory as that of "a detached Creator, working more or less after the manner of men." To ascribe creation, then, to a conscious will and intelligence, is to speak of it after the manner of men ; it is that awful thing, anthropomorphism. Creation has been developed unconsciously from an unconscious source, which, in our helpless ignorance, we are to call "the womb of nature."

Let us see where this lands us. We must have a God. Absolute Atheism is repudiated. Professor Tyndall recognises "an immoveable basis of religious sentiment in the nature of man." But the object of this sentiment must in no sense partake of the nature of man. That would be anthropomorphism. Whereunto then shall we liken the God we are in search of ? Rejecting the domain of consciousness, and will, and intelligence, as supplying no likeness of God, we must explore the domain of matter and force, and peradventure we shall find it there. But if we do, it will partake in some way of the nature of matter and force. And the end is that, instead of rising to a higher conception of God, we sink to a lower. Forbidden to find any notion of God in the spiritual nature of man, we must be content to find it in unspiritual and unintelligent matter.

Shut up to this conclusion, we are quite prepared to adopt the motto which Professor Tyndall borrows from Lord Bacon :—"It were better to have no opinion of God at all, than such an opinion as is unworthy of Him ; for the one is unbelief, the other is comtumely."

Dr. Carpenter, who would not choose to be numbered with the "orthodox," recognises the truth of nature which is implied in, or underlies, anthropomorphism. He speaks of Pantheism and Anthropomorphism as "the two extremes towards one or other of which most of the current notions regarding God may be said to tend," and says of anthropomorphism that "even the lowest form of any such conception embodies a great truth, this namely, that it represents the Deity as a person ; that is, as possessed of that intelligent volition, which we recognise in ourselves as the source of the power we determinately exert through our bodily organism upon the world around ; and it invests Him also with those moral attributes which place Him in sympathetic relation with His sentient creatures."—*Contemporary Review*, October, 1872, p.

our luxuries. How did they understand it to whom He spoke or revealed Himself? Let us ask him, men's favourite Apostle—favoured because, while he teaches we are justified by faith, they hide from themselves that the faith of which he speaks is not a negative faith, but a 'faith that worketh by love.' What did St. Paul understand by this metaphor which men satisfy themselves by calling metaphor because they do not like its meaning? what did he understand by the doctrine of the Church? St. Paul says he was 'determined to know nothing but Jesus Christ and Him crucified.' 'God forbid,' he adds, 'I should glory save in the cross of our Lord Jesus Christ, whereby the world is crucified to me and I to the world.' In the cross of Christ, whereby the world was crucified to him, and it was dead; it had no power over him to hold him, for it was dead; it had no attractions for him, no wininngness, for to him it was a cross. And he, too was crucified, like his Lord, on the cross. He, too, e braced the world, like his Lord, with outstretched arms, with that heart which felt no longer for it, but to win it for his Lord, and he had no will, no longing, no affection, no love for it, but for Christ. He heeded not its revilings and praises, for he was dead to it. All which it loved was a cross to him, all which it counted a cross he embraced with his whole heart;—his former self was dead. 'I am crucified with Christ; it is no longer I who live, but Christ liveth in me' He was dead to all besides, and cared not for the things of the world any more than one dead. All of himself was dead and gone. His human passions were nailed to the cross of Christ; he had stripped off all which was not Christ, and his life was Christ,—who was his sanctification, and purity, and immortality, and light and truth. 'Not I live, but Christ liveth in me,' Christ wrought all His works in him; Christ spake by his tongue so that he spoke those fiery words of persuasive, burning love; Christ was the light of that heart which embraced Jew and heathen by and through the love of Christ breathing forth the fire of that Divine love by which he was himself kindled; Christ in him made known to all the world the richness of the mystery of faith in Him, the all-sufficiency of those sufferings which He willed should be endured in His members for His members, so that His own meritorious suffering might reach unto all those for whom He died. To him, 'to live was Christ.' Christ was the source of all his spiritual life,—Christ was within him, the perpetual maintainer of his faith, the perpetual maintainer and exemplar of his life,—the mainspring of his love,—the informer o. his words,—the worker of his acts,—the endurer of his sufferings,—the strengthener against temptation by His grace and gracious presence In Him he strove according to His working who worked in him in might Divine—and so—since Christ lived in him and with him, to him 'to live was Christ and to die was gain'; and the persecutor's sword was but the finish of his knowledge here of Him in whom, for whom, and by whom he lived. Does this life belong to Paul alone? What does he say to me and to you? 'In Christ Jesus I have begotten you through the Gospel; wherefore, I beseech you, be ye followers of me.' 'Be ye followers of me,' he says who was crucified for Christ, 'as I am also Christ.' Nay, he also says of those new converts to the faith, 'Ye also became followers of us and the Lord.' How? Perhaps in this, if he might win them to Christ. But what is recorded is that they 'received the word in much affection, with joy of the Holy Ghost'; and of the Apostles that they departed from the presence of the Council rejoicing that they were conted worthy to suffer shame for His sake; by them were these sufferings received with spiritual joy—joy in the Holy Ghost. Yet these were no exceptional Christians, no model Christians, except in that by them the words were given to others; yet these had been converts from the ordinary heathen vices, and turned from idols to serve the living and true God? And how to serve Him? In the midst of the indulgences, and pomps and vanities of of world? Nay, but with the one loving desire to serve Him to whom they owed all,—who was crucified for them,—whose cross, like Simon of Cyrene, they bare;—and waiting, as he says, 'for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come.' This was the common lot of Christians then. As St. Paul says to another Church—'Unto you it is given in the behalf of Christ not only to believe on Him'—which was bestowed by God's love upon them; but how shall we fill the sentence up? The last way, we feel, in which we would fill it up is, as he adds,—'but also to suffer for His sake.'

—Huxley on Geological Problems: "From Teneriffe to St. Thomas two great valleys stretched, covering an area vastly greater probably than that of the British Isles, and the distance of the bottom from the surface was nearly 19,000 feet. In this area the sea bottom was absolutely different to what it was anywhere else. It consisted of a very fine red mud, in which not a trace of the shells of the globiturinæ, or of other calcareous organisms, was to be found, although in the shallower water around this calcareous deposit existed, and the sea above was absolutely swarming with, globiturinæ. There was nothing, of course, to prevent the shells from descending. What was still more remarkable was that, as the water deepened from the shallow parts where these shells were found deposited, they came upon them broken into fragments, eroded and worn, as if something were dissolving them, until the red clay was reached. The researches of Mr. Buchanan, chemist on board the *Challenger*, showed that when the calcareous deposit was treated with weak acids which removed the lime, adeposit of one or two per cent, of red clay remained, exactly like that obtained from the great depths. It was stupendous to think of thousands of feet of rock being formed from the accumulation of the shells and skeletons of invisible animalculæ, but when they thought of the wide area he had spoken of, covered to an unknown depth with what Professor Thomson strikingly called the ashes of these organisms, the idea became almost overwhelming in its vastness. Nor did he (Professor Huxley), after mature consideration, see any other explanation for the phenomenon than that suggested, viz. that this red olay was but the residuum of the skeletons of the globiturinæ. But having established the fact that certain things did occur, they could be made the basis of deductive reasoning, without knowing how or why they occurred. Supposing, then, that they had a globe everywhere covered with water, and that there were no dry land at all to be affected by the motion of the waves, and from which sedimentary rocks could be formed. The sea surrounding the two poles would be covered with a thick layer of these invisible animalculæ, constantly raining down their skeletons on the sponge spicules at the bottom, and forming a siliceous deposit, while in the intermediate zone a calcareous or limestone deposit would be forming in the same way. Thus it seemed by the mere operation of these lowest forms of life, in a globe altogether covered by sea, they might have five or six differeut kinds of rock formed on the sea bottom"

TELEGRAPHIC NEWS.

London, 19th March: The strike at Dewsbury has been settled.—The National Assembly adjourns to-morrow until the 20th of May. Nothing has been definitely settled respecting a dissolution.—The Prussian Chamber has decided on disendowing those Bishops who refuse to acknowledge the supremacy of the State over Papal authority.—The Bishop of Munster has been imprisoned.—Mr. Richard Garth, Q. C.., has been knighted.—The Emperor of Germany will probably pay a visit to Italy in May.—Cabrera has recognized King Alphonso.—The Regimental Exchanges Bill has passed the third reading in the House of Commons.

20th: H. R. H. the Prince of Wales is contemplating a visit to India next cold season.—The Marquis of Salisbury has introduced a Bill to consolidate the statutes of the Indian Legislation.—The House of Lords had adjourned until the 8th of April.—In consequence of the death of Sir Hope Grant Major-General Sir Archibald Little has been gazetted Colonel of the 9th Lancers, and General Constance, Colonel of the 11th Hussars.—The *Grand National* has been won by Pathfinder.—John Mitchell, the lately elected M. P. for Tipperary, is dead.

22nd: It is announced that H. R. H. the Prince of Wales will visit India next November accompanied by Sir Bartle Frere.—The Emperor of Austria will visit King Victor Emmanuel at Venice on the 5th of April.—It is rumoured that a French loan of 48 millions of francs will shortly be brought out for the conversion of the Morgan loan and the redemption of the debt due to the Bank of France.

23rd: The English Press anticipate that much benefit will accrue to India from the visit of H. R. H. the Prince of Wales.—General Sir Charles Yorke, G. C. B., has been appointed Constable of the Tower of London.—A general lockout is threatened of the Cotten spinners in the North East of Lancashire.—H. M.'s Troopship *Malabar* passed safely through the Suez Canal on the 19th inst.—Obituary; Comte de Jarnac, French Ambassador at London.

24th: In the House of Commons last night Sir H. M. Havelock announced has intention, after Easter, to call the attention of the House to the state of the Indian Army.—The Civil Service Estimates amount to £12,625,000, showing an increase of a quarter of a million over those of last year.—The House of Commons was occupied last night with the second reading of the Bill for the Partial Repeal of the Coercion Laws in Ireland, and during the debate which ensued Mr. Disraeli, addressing the House, emphatically denied that the disavowal of the meaning attributed to his speech at the Lord Mayor's banquet on the 9th of November last was in consequence of remonstrances from Prince Bismarck.—The House has adjourned for the Easter holidays, and will reassemble on the 5th of April.—H. R. H. the Prince of Wales has gone to Mentone.—Don Carlos has degraded Cabrera.—The s. s. *Rosario* has been towed into Gibraltar with her crank broken.

Washington, 24th: The Senate has approved the action taken by President Grant in connection with the Louisiana disturbances.

London, 25th: H. R. H. the Prince of Wales is slightly indisposed—his stay at Mentone will not exceed ten days.—Dr. Joseph Fayrer will accompany the Prince on his visit to India.

PASSENGERS SAILED.

Per P. and O. Str. *Teheran, 22nd*:

For Southampton.—Mr. Penman, Mrs. Hayter, Mr. Bullock, Captain Tucker, Mr. W. Sidwell, Mrs. Hart and three children, Mr. John Allan, Mr. T. Honston Boswall, Mr. Smith, Mr. John Thomas, Captain Dawson, and fifty passengers from Australia to Europe.

For Brindisi.—Mr. and Mrs Henderson, Captain E. F. Chapman, Mr. Ballantyne and son, Mr. F. Baker, Dr. Lord, Col. D. Robinson, Mr. F. W. Peterson, a lady and gentleman, Rev. W. Walker, and Mr. W. H. Crowe.

For Venice.—Mr. C. P. Palmer, Col. and Mrs. Fullerton, Mr. H. Rantenberg, Mr. H F. Bright, Mr. and Mrs. G. H. W. Conroy, Mr. Charles Fernard, Mrs. C. B. Garrett, and Mr. G. F Williams.

For Ancona.—Major-Genl. and Mrs. H. W. Blake, and Mrs. Duffin.

For Suez.—Mr. E. D Carver, and Mrs. Carver, Senior.

For Aden.—Ven'ble Archdeacon Hobbs.

PASSENGERS ARRIVED.

Per Str. *Persia, 22nd*:

From Genoa.—Mr. F. B. Brown, Mr. and Mrs. Lt. Col. Craster, Mr. James Veil, Lt. Col A. A. Bayly, Mr. G. A. B. Godbold, M. Conte de Travelee, Mr. Vaussion, Mr. Bomillain, Mr. Ginspe Pugno, Mr. B. Scala, Mr. Blin, M. G. Zonoletti, Mr. D, Martinetti and Mr. Bunger Carlo.

From Naples.—Mr. C. N. Hodgson, Mr. Prendergast and one friend.

From Suez.—Mr. Conne Monny Oung Tboo, Mr. Monny Cinn, and Mr. G. B. Comotto.

Per P. and O. Str. *Lombardy, 24th*:

From Southampton.—Mr H. Smith, Mr. T. Hockley, Mr. and Mrs. F Moore, Col and Mrs. Mercer, Capt, and Mrs. Newbery and infant child, Mrs. J. Crafton and infant, Col. and Mrs. Basden, Miss A. Johnstone, Miss A. Moyle, Mr. S. Smith, Mr. Nicholson, Mrs. Benn, Dr. and Mrs. Fairweather and infant, Miss Thorp, Miss Lorrimer, Mr. G. M Barton, Mr. C. B. P. Gordon, Capt. Abbott, Miss Wakefield, Mrs Blight, Mr. and Mrs. Thomas and infant, Miss Thomas, Mr. Norish, Sergt. H. Guinness, and Rev. A. Jones

From Venice.—Mrs. Coglan, Mr. L. T. Ellison, Miss Maitland, Mr. and Mrs. Forrest, Mr. and Mrs. McCarthy, Mr. H. Muhlinghans, Mr. J Phelps, Mr. A. Lyon, Mr. C. P. Mendham, Col. Johnson, and Major Drummond.

From Brindisi.—Mr. H. E. Barrett, Mr. A. Barclay, and Mrs. McKenzie.

From Suez.—Mr. Schawck, and Capt. Sewell.

PASSENGERS SAILED.

Per Str. *Assyria, 24th*:

For Genoa.—Mr. C. Osborne, Rev. F. Thumm, Master Thumm, and one child, Rev. F. S. Wynkoop, Rev W. Roth, Surgeon-Major and Mrs E Neckellar and one child, Mr. and Mrs. E. H Percival and one child, Mr. A. Robinson, and Mrs. Thatcher.

For Naples.—Mr. G. Pietro Maton.

Per Str. *Hindoo, 25th*:

For Liverpool.—Lieut.-Col. C. Baily, Lieut. R. H. S. Baker, Capt. C H. Bergman, Lieut. L. Bowens, Lieut. G. F. D. Boughey, Mrs. Boughey and child, Mrs. J. C. Bow, Mrs. Carnduff and two children, Col. C. C. Drury and three children, Major-Genl. J. Bunbar, Mrs. Dunbar, Miss Dixon, P. F. Dwyer, Mrs. Edwards, Mrs. Edginton and child, Mr. A. G. Grobe, Surg.-Major J. A. C. Hutchinson, Mrs. Hutchinson and five chi dren, Rev. J. G. Hawker, Mrs. Hawker and five children, Rev J. F. D. Hœrnle, Mrs. Hœrnle and two children, Miss Hœrnle, Mrs. Harrison and two children, Capt. S Hore, Capt. A. L. H. Holmes, Mrs. Janvier, Surg.-Major J. Kellie, Mrs. Kellie and two children, Capt. Lefroy, Miss Mayhew, Capt. Murray and three children, Mrs. Meyers, Mrs O'Flaherty, Surg.-Major F. Odevaine, Mrs. Odevaine and five children, Col. C. H. Palliser, Mrs. Palliser and child, Lieut -Col. C. Perkins, Mrs. Perkins and six children, Capt Quin, Mrs Quin and child, Mrs. Ravenhill and three children, Capt. E. Simpson, Mrs. Tripp and child, Mr. E. Weatherdon, Mrs. Weatherdon and two children, Rev. K. G. Wilder, Mrs. Wilder and two children, Rev. B. D. Wyckoff, Mrs. Wyckoff and four children, and Rev. J. Williams.

Domestic Occurrences.

MARRIAGES.

YATES—DANVERS SMITH—March 18th, at Byculla Church, by the Rev. George Reynell, Frank Vallencey Byam, son of the late Captain Charles Yates, of the Nizam's Cavalry, to Henrietta Charlotte, daughter of Captain Danvers Smith.

GAYFORD—MENDES—March 18th, at Jubbulpore, by the Rev. T. D. Gray, Chaplain, assisted by the Rev. E. Champion, Charles Gayford, of Hoshungabad, to Harriet Jemima, daughter of Mr. Lewis Mendes, of Calcutta.

ELPHINSTON—BETHAM—March 20th, at Dapoli, by the Rev. W. Maule, J. Elphinston, Civil Service, to Emmie Eliza, second daughter of R. E. Betham, late I. N.

DEATHS.

ABBOTT—January 25th, at Steele City, Nebraska, U. S. A, Bertha, youngest daughter of Rev. A. Abbott.

BARNETT—February 16th, at Holywood, Belfast, Mary E. C. Barnett, wife of Surgeon J. Milford Barnett, M. D., H. M. Indian Army

HARRIS—March 12th, at Mazagon, Mr. Joseph Harris, late Quarter Master P. and O Co's s. s. *Gwalior*.

SHOOLBRED—March 16th, at Beawr, William Williamson, the infant son of the Rev. W. and Mrs. Shoolbred, of the Rajpootana Mission, aged 6 months and 22 days.

BARTLEMAN—March 18th, at Asseerghur, Conductor Archibald Bartleman, of the Commissariat Department, aged 46 years.

Advertisements.

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762. This idea of the personality of God, of which our author thinks it sufficient condemnation that it is in some sense anthropomorphic, does not, as alleged, "dwarf the Supreme Being." It is the idea of Impersonality that dwarfs Him; yea, rather, that kills Him. *From a Review in Nonconformist by Rev. John Kennedy, D. D.*

RELIANCE ON MAN.

As I was leaving the place of a morning prayer meeting, which was attended, in a time of revival, very early in the morning, a young man about sixteen years of age came to me, and asked permission to accompany me home, for 'he wanted to talk with me.'

'What do you wish to say to me?' said I.

'Why, I want you to tell me what to do.'

'I *have* told you again and again. I can tell you nothing different, nothing new. You must repent if you would be saved. You must give up your self-righteousness, and flee to Christ. The law condemns you. The sovereign grace of God only can save you. You must give up your miserable and long-continued attempts to save yourself. You must give God your heart, as He requires, and as I have explained to you already many times.'

'Yes, I know that; but I am so distressed! I cannot live so! I want you to tell me something else.'

'I cannot relieve your distress. Christ alone can give you rest. I have nothing else to tell you. I have told you all the truth—all you need to know.'

'I thought,' said he, 'perhaps you could say something that would help me if I went to your house.'

'So you have said to me more than once, and I have told you better. God only can help you. You must rely on Him.'

'But I should like to talk to you again about my feelings in your study.'

'It would do you no good. You have nothing to say that you have not said before, and I have nothing new to say to you.'

'Well, may I go home with you?'

'No. Go home. Man cannot help you. The whole matter lies betwixt yourself and God.'

He turned away, the most downcast creature I ever saw. It seemed as if his last prop was gone. He walked as if his limbs could scarcely carry him.

I had not been at home an hour, when he came to tell me that his burden was gone. He said that after I had 'cast him off,' all hope forsook him, and he 'had nowhere else to go to but to God.' Before he reached his home, about a mile, he had given all into the hands of God, and he felt so much relieved of his burden of sin and fear, that he thought he 'would turn right about, and come right back and tell me.' 'But,' said he, 'I do not believe I should have gone to God if *you* had not cast me off.'

Anxious sinners are often kept from Christ by their reliance on men. A great amount of religious conversation often diminishes their impressions. It tends to blunt the edge of truth. It keeps the heart in a kind of reliance on men. Conversation with judicious Christians and judicious ministers is vastly important for inquiring sinners; but there is a point where it should cease. All that men can do is contained in two things,—to make sinners understand God's truth, and make its impression upon their hearts and consciences as deep as possible. If they aim at anything more, they are just trying to do the work of the Holy Spirit. . . . No *man* can preach so powerfully as the Holy Spirit. It is vastly important to *know when to stop*. The divine writers are perfect examples of this. Their *silence* is to be imitated as well as their utterance.—*Spencer's Pastor's Sketches.*

FOLLOW UP YOUR WORK.

I often think that Christian work is like much of our secular work in its laws and methods. If you send a woodman into the forest to fell trees, you do not expect he will strike his axe into one trunk, and then into another, till he has gone through the whole wood, delivering but one stroke upon a tree. That would do if he were 'blazing a trail' through the forest; but if his work be to fell trees, it doesn't do at all. He may chop till he is grey, and never produce a log for the mill. He must make his stand by one trunk, and smite away, and make the chips fly, and walk around it, still swinging his axe and working toward the heart, till it comes crashing to the ground. That's the type of successful Christian work. If you should undertake to nurse a sick man up to health, you would not accomplish your hope by sitting an hour at his bedside, watching him one night, or giving him one big dose of the remedy prescribed. You must spend many an hour with him, watch many a long night, administer the healing potion many times over, and then you might recover your friend. This is very like what you have to do to recover a sin-sick soul. One visit, one interview, one appeal, doesn't secure the object—*A. L. Stone.*

REINFORCEMENT OF PRAYER.

BY PROF. AUSTIN PHELPS, D. D.

Answer to prayer is commonly concealed. It is so complicated with other causes, that it does not compel faith except to those whose prepossessions invite faith. But sometimes the facts are reversed. The complications are dissipated. The cloud of secrecy is lifted. The result stands out so palpably that not to believe involves more credulity that the profoundest faith.

A case has recently come to my knowledge which illustrates this latter class of phenomena with such clearness as to deserve record. A certain man was a Christian parentage; the son of an exceptionally devoted mother. Twenty years ago he was a professing Christian. Through the heedless advice of a physician in prescribing alcoholic stimulants for him in a lingering disease, he acquired the alcoholic appetite, became intemperate, abandoned his Christian hope, gave up his Christian faith, and deliberately settled down in a prayerless life. To all human judgment it was a case of utter and hopeless abandonment of God. For twenty years his few Christian friends prayed for him against all probabilities and hoped against all evidences. Absolutely nothing encouraged either prayer or hope, but the simple covenant of God with a praying mother. That mother in her grave kept alive enough of faith to forbid despair, and that was all.

At length a heavy affliction befell him, the direct consequence of his intemperate life. He was not yet so obdurate as not to feel it. It awakened among his friends a little, and but a little, new hope that the time of his deliverance might be near. They sought to reinforce their own supplications in his behalf, by asking the prayers of a company of Christian ladies, entire strangers to him. To this day, he is unknown to them in name or person. He lived three hundred miles distant from them. His history was detailed to them, and they resolved to concentrate prayer upon him for a time and see what God would do. They prayed specifically for his moral reform, for the revival of his Christian faith, for his conversion as a child of the covenant. They persisted in prayer; agreeing that each one should bear him on her heart in secret communion with God. Among these ladies were some who have had a remarkable experience of success in intercessory prayer.

The result is soon told. At about the time when his case was first named to that praying circle, with no knowledge on his part that they were interested in him, he suddenly dropped the use of intoxicating drink; and from that hour he has been absolutely free from the alcoholic craving. Whether this was exactly before or after the first concert of prayer in his behalf, I cannot say. Nor is it material. In grace as in nature, God's working is often anticipative. Trains of events which are to answer prayer are set in order and in victorious movement, before the summons of prayer to them is heralded. Within a week the cavils of the awakened man at religious doctrines ceased. Then his prejudices against Christian usages and people gave way. The coat of mail which he had worn for twenty years dropped from him, and his heart lay bare to the power of truth and of the Holy Spirit. His childhood's faith returned to him, freighted with the teachings and the songs and the prayers of a sainted mother. Then followed a period of profound despair over his condition as a lost sinner. He believed but as devils believe. "No other sinner," said he, "can have sinned so damnably as I have sinned. If there is such a thing as unpardonable sin, I have committed it. No hell can be worse than I endure. Oh that I could sleep and never wake again!"

For ten days or more, this despair continued, prayer being made for him without ceasing. He seemed unable to pray for himself. The consciousness of extreme guilt seemed to make him dumb before God. Though he is an intelligent man, and had been well-instructed in religious things, prayer appeared impossible to him. He begged like a child to be taught how to pray. His locked lips seemed like a premonition of the retributive speechlessness of guilt at the day of judgment. His experience in this respect reminded me impressively of that of David Brainerd.

At length a change occurred which is best described in his own language. To a Christian friend who had been instrumental in acquainting the praying circle with his case, he wrote as follows:

I do not know that I can express intelligibly to you the state of my mind. But most of the time my soul is filled with what seems to me the joy of heaven. My room appears as if filled with angels. With reverence I say it. Christ seems to be with me. God seems to look upon me with a forgiving face. Last night I could not sleep, but sat all night by the fire My mind was full of the mercy of God, and the glorious goodness of Christ. I experienced such fullness of joy as I never dreamed of before. When daylight came I was astonished at the shortness of the night. I am not conscious of any excitement in it all. My pulse beats as calmly as it ever did, except when the palpitations are upon me. [He alludes here to a disease of the heart with which he is afflicted] It is all peace—perfect peace. I am unable to feel any desire for prolonged life. I feel perfect trust in God. I would leave all that concerns me with him.

Are such experiences any evidence of a change of heart? Do Christians have such? Can it be that this is the working of imagination only? I fear that my emotions are too high-strung to be genuine. My sense of the presence of the Holy Spirit, which at times amounts almost to vision, and which always attends me in prayer, I fear may be the fancy of a diseased brain. Tell me, what are the tokens of self-deception? What are my dangers now? I feel that time alone can determine whether my heart is changed. My daily life must show it. Yet I fell like exclaiming, Father, I thank thee for this mercy to the worst of sinners. Then I ask myself, is it right for such a sinner as I to take so much delight in prayer? Tell me; you know about these things I do not.

To one who is familiar with the varieties of conversion in real life, this narrative speaks for itself. Does it not illustrate *one* of those varieties, with a clearness which invites trust? True, it remains to be seen what the verdict of time and trial will be. But so far as any emotional experience is evidence of God's working, is not this such evidence? Granting the fact of a diseased body, of a brain unnaturally excited by the sudden withdrawal of alcoholic stimulus, and making large allowance for other peculiarities of physical constitution and condition, is this not, after all, a clear case of the saving mercy of God in *accenting* the physical conditions as they are, and using them in the conversion of the soul? And is it not as clear a case of answer to prayer, long deferred, and given at last to a *reinforcement* of the power of prayer, trustfully sought and importunately applied? Does it not confirm the faith of a believing spirit in the truth that concerted prayer is power intensified as truly as any other form of concerted action?

Clifton Springs, N. Y.

THE MINISTRY OF SONG.

Deep down in every bosom there are hidden heart-strings, touched by the finger of memory when we hear, in soft, low tones, the plaintive melodies of our native land, or the same old tunes that were sung in the little whitewashed church long ago, when we were very little, and the sermon seemed very long. But the psalms or hymns were sung with a vigour which, in later years, we may have somewhat abated. And for what reason? Why do we no longer sing so heartily? Has the man of forty less cause to praise God than the child of four?

But it was neither one of our national songs, nor yet one of the grand old psalm-tunes, which had drawn the crowd round a street-singer the other night. A small provincial city, a cold night, yet about 400 people were standing quietly round a singer of no extraordinary excellence. The words that he sang were these—

"There's a land that is fairer than day,
And by faith we can see it afar;
For the Father waits over the way,
To prepare us a dwelling-place there."

And softly and reverently the crowd joined in the chorus; and through the hushed streets and the starry night the sweet melody rose, and lingered, and fell—

"In the sweet by-and-by
We shall meet on that beautiful shore."

There was never a word of preaching. One could not even tell whether the singer were using his talent chiefly for the glory of God, or for the sake of the money which was freely showered upon him.

It was the *power of sacred song* which had drawn these people together.

It has not always been so; but just now, through all Scotland, there are memories of a God-given singer whose tones found an entrance into many a hard heart, and won the citadel thereof for King Jesus—memories of preaching and of singing which were to each other as nail and hammer. There was a Hand which guided both, and fastened the simple words as "nails in a sure place."

To how many has that sermon in song, "Jesus of Nazareth," been blessed as the means of their conviction or conversion! How many are now "safe in the arms of Jesus!" How many have answered to the call, "Who will go and work to-day?"

And what a blessed new field of labour the knowledge of the power of sacred song has opened up to many of God's people! In Edinburgh there is an institution where poor helpless beings are housed and cared for. Some young ladies went to sing there. They had no talent for preaching or teaching, but they had a talent for music, and a Saviour to whom it was consecrated; so they went to sing of God's love and mercy. After they left, the superintendent observed one poor paralytic, who for eleven years had not spoken a word. This woman was now seen walking up and down, whispering to herself. The superintendent went near, and these were the words she was saying.—

"Depth of mercy! can there be
Mercy yet in store for me?"

"Not by might, nor by power, but by my Spirit, saith the Lord."

Digitized by Arya Samaj Foundation Chennai and eGangotri
on 28 February, 2020

As one who is herself a sweet singer has said, "The power of God has gone with these hymns as it never went even with the Hallelujah Chorus." The power of God—that is the secret of the power of sacred song.

Twenty-six hundred years ago, when the children of Ammon, Moab, and Mount Seir had come up to fight against the children of Judah, it is written that Jehoshaphat, after prayer and consultation, set the singers to praise the Lord in the beauty of holiness. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten."

There are three enemies still, and there is the same Lord. Let us lay hold of the same weapons, and go forward, praying, watching, *giving thanks*, till "the kingdoms of the world are become the kingdoms of our Lord, and of his Christ."

"In God's great field of labour
All work is not the same;
He hath a service for each one
Who loves His holy name:
And you to whom the secrets
Of all sweet sounds are known,
Rise up, for He hath called you
To a mission of your own.
And rightly to fulfil it,
His grace can make you strong,
Who to your charge has given
The ministry of song."

MISSION WEEKS.

CORK.

A week's Mission has been lately held in the city of Cork by the ministers of the Church of England. The Mission preachers were Rev. Achilles Daunt, Dr. Murray, and Dr. Neligan, of Dublin. Services were held in the Cork Cathedral, and four neighbouring churches, and in all large and attentive congregations were gathered, and the intense interest manifested increased as the week drew to a close. Christ, and Christ alone, was preached powerfully, faithfully, and with manifested blessing. Clergy and laity seemed to be alike aroused and impressed and drawn closer to one another, as they drew closer to their common Lord. Several special meetings were held for men only, and children; of the former 800 were present, and 1200 little ones gathered together to hear "the message of love come down from above." There seems to be a universal feeling of regret that the Mission is over, and but one desire, that it should soon be repeated.

ROSS.

After some months of prayer, this Mission commenced on Sunday, Jan. 31. The Rector of Ross (Rev. B. H. Cobbold), in a circular address, explaining its objects, concluded by saying, "I am anxious to see you all in truth what you are already in name—Christians, lovers of Jesus Christ, followers of Him. I want that to be true in you which the apostle Paul writes, 'Sin shall not have dominion over you,' but how many are there who cannot yet with truth say this?" The Rev. H. Webb Peploe was missioner. The Mission was opened by the Bishop of Hereford, who preached in the morning from Exod. xii. 26. "What mean ye by this service?" The attendance was large. At night there was an immense congregation to listen to the sermon by the missioner, from Rom. vi. 23, "The wages of sin is death." Every night the church (which can seat some 1500) has been full, and numbers remained to the after-meetings. A great spirit of inquiry has been awakened, and large results may be expected. Many have declared themselves on the Lord's side. The writer in walking alone overheard much interesting conversation; but will only mention one instance. Two young ladies, returning from church, were conversing very quietly and earnestly; but the one startled me by an almost passionate exclamation, "I will not be a Christian until I can let my light shine." This seems to be the general feeling, to be accounted for no doubt by the "dead and live" existence of those who call themselves Christians. The work of grace is silently but powerfully exerting its influence. There is no excitement, the solemn, still silence of the meetings inspires a Christian with deep devotion, and must awaken a feeling of reverential awe to the most unconcerned. A Young Men's Christian Association has been established since Mr. Cobbold became Rector, and its members are making themselves useful in this time of harvest. Mr. Peploe concluded the Mission by a special address to them. Will God's people pray for Ross, that the work begun in faith and prayer may be carried on, that many, very many, "may have life," and that those who possess it "may have it more abundantly"?

PRESTON.

The great factory town of Preston has lately been the scene of a Mission. A local paper states that those who had engaged in the work of preparation—upward of fourteen hundred persons—assembled at the Corn Exchange on Sunday evening, for the purpose of holding a service, as preparatory for the work of the following day. The Rev. G. Alker conducted the proceedings. The Rev. D. F. Chapman explained the objects of the meeting. The first of the series of United Mission Services, held on the Monday evening, proved a most unexampled success. Scarcely less than two thousand persons were present, the majority working men and their families. The Rev. J. P. Shepherd conducted the proceedings, and several of the clergy in succession gave addresses or led in prayer. The first portion of the meeting concluded with the singing of one of Messrs. Moody and Sankey's special hymns. The clergy and a number of friends remained for some time afterwards to give instruction and advice.

HENDON.

A Correspondent of the *Record* writes:—A very successful Mission has been held in the scattered parish of St. Paul, Mill Hill, Hendon, showing that it is not only in the large centres of population that these special efforts are found useful in rousing the indifferent and stimulating the earnest. The missioner, the Rev. L. H. Wellesley Wesley, of St. Leonards, at once won the hearts of the tradespeople and the poor by his plain yet loving exhortations, and though in his sermons on both the Sunday mornings he told the geutry some home-truths as to the little they gave to God, they were compelled by his resistless eloquence to listen to him. He said men-servants often gave their five and ten shillings for church purposes as he left rich houses where their masters had spurned him. On the Sunday afternoons there were large congregations at a public-house kindly lent Mr. FitzRoy, the Incumbent, for service, in an outlying hamlet, till a more suitable building can be provided Men who had not for years been in church came night after night.—*Christian.*

Miscellany.

—"Two days with Moody and Sankey"; under this heading a clergyman writes as follows:—

"Having received an invitation from the Vicar of Sheffield to stay with him, I started early on Monday morning, the 11th inst. On reaching Sheffield at two o'clock I drove through the town to the Vicar's house, and, on passing a large public building, I saw crowds of people standing outside in the rain. I at once concluded that it was the Albert Hall, where Messrs. Moody and Sankey were holding their meetings, and I learned that they were to hold a Bible-reading there at three o'clock. With very great difficulty I found admission into the Hall. It would have been hopeless had I not been able to state that the lady who accompanied me was the Vicar's wife. Every part of the building was packed, and the sight was to me simply overwhelming I could only cover my face and cast the vast multitude on God. After waiting a quarter of an hour, during which time the people sang some of the well-known hymns, Mr. Moody entered, and, although he had to walk along the platform in front of the mass of the people, no one would have known he was in the Hall until he was in his place and the meeting began.

"There was another Bible-reading the next day at three o'clock—subject, 'How to study the Bible.' It was most helpful, and a clergyman said to me afterwards, 'I feel as if the Bible would be a new book to me.' In the evening the subject was the importance of seizing opportunities and acting on God's commands, not trusting to feelings. The after-meeting to which I remained was most solemn. There was perfect quiet, no excitement, but a deep work of God the Holy Ghost.

"On Wednesday I travelled with Mr. Moody to Manchester, and was present at the Bible-reading. The Free Trade Hall was packed. There was a marked difference between the character of the people at Manchester and those at Sheffield. At Manchester the crowd was more respectable in outward appearance, many present being of the upper classes. Mr. Moody's subject was 'The Blood,' and he simply took the people through the Bible, from Genesis to Revelation, to prove that there has been and can be only one way of reconciliation with God.

"To sum up:—

"Mr. Moody realises his position. He feels that he is an 'earthen vessel,' and that the excellency of the power is in God, and not in himself. His teaching is thoroughly Scriptural. I have listened to a good many preachers: I never have heard one who made such use of God's word. He spoke to me about London. He seems to realise the vastness of the work which is before him: he appears to shrink from it. After what we have seen and heard it is the duty and privilege of every true-hearted Christian to uphold these remarkable servants of God, and to pray that great grace and wisdom may be given to them, and to those who have the arrangement of the services."

—American paper: Cæsar was a fine Newfoundland dog of great intelligence, owned by Mrs. Richardson, of Lowell. One morning she took the dog, with some of the children of her family, to a daguerreotype-room, with the view of having the picture taken of the group. For nearly an hour Mrs. R. tried to place Cæsar in a posture suitable for the purpose of getting a likeness; but when she thought he was all right, he would slowly get up, shake his huge body, and of course spoil the picture.

Annoyed at his conduct, Mrs. R. opened the door, and in a stern voice said to Cæsar, "Go home, sir! You have displeased me very much; you shall not stay with us any longer." Hereupon Cæsar slunk away with a crestfallen look; and Mrs. R. made no further attempt to put him in the picture. But the next day, much to her surprise, Cæsar came home with a box tied around his neck. What could it mean? He seemed to be greatly pleased and wagged his tail expressively, while waiting for the opening of the box. His mistress was still more surprised when she found that it contained a fine daguerreotype of Cæsar himself.

At her earliest convenience she called on the daguerreotypist, to inquire how he had succeeded in enticing the dog into his room, and keeping him quiet. He said that on the morning following the failure he heard a noise in the entry, as if some one was thumping on the door. On opening it, he found Cæsar standing there, with wistful and eager face. He tried to drive him away; but the dog insisted on entering; then walked to the old place directly in front of the instrument, and sat quietly down, as much as to say, "Now, sir, I am ready to make amends for my undignified behaviour of yesterday."

As soon as he saw that the artist had done with him, Cæsar rose and stretched himself, with the satisfaction of one who had wiped out a disgrace by making reparation. He then waited for the daguerreotype, which was tied around his neck, and he trotted home with it to his mistress.

—Dr. Draper of New York has written a book called "History of the Conflict between Religion and Science." The *Advance* thus notices it: If two things are to be elaborately compared, there ought to be no vagueness or vacillation of meaning in respect to the things which are being compared. A scientific treatise, even though meant to be "popular," ought to set out with clear definitions. The writer should especially be one able to distinguish between things that differ, understand well the nature of evidence, have a judicial habit of mind, and the true historic spirit. Dr. Draper has set for himself a noble task: has he succeeded in it? Frankly, in our opinion, he has not. We are disappointed. The book is written in a very engaging style, abounds in picturesque grouping of events, and moves rapidly over the field of intellectual survey; but, first of all, the book is not (except in the loosest and most unscientific use of the term) what the title indicates.

It is neither discriminating nor just to burden Religion with all the stupidities and wrongs which have, here and there, hidden under its sacred name. And it is grossly unfair to treat Roman Catholicism—which the author himself speaks of repeatedly as "*paganized* Christianity"—as if it were Religion, the true antithesis of Science. And yet the body of this work is mainly a vigorous indictment of this "paganized" form of Christianity for its manifold wrong doings. The "specifications" and "bill of particulars" are eloquently enough stated, but the main "charge," as against religion itself, is misapplied. And the author's inference, which, without being expressly stated, obviously pervades the whole narrative, is, we believe, a false one. The historian is a docile follower of Spencer, Darwin, and the rest of that school, and evidently imagines that when science has had free course and been glorified, religion will have but precious little of itself left, further than a vague awe in contemplation of the Unknowable. Dr. Draper has been an interested student of history, has grouped skilfully many of its most interesting facts; but has wholly failed to read the true significance of them. His philosophy interprets only a minor and the more superficial part of man's nature and the historic struggles of the human mind. The true explanation of the actual painful difficulties, which mankind has experienced, thus far, in its peristent effort to disengage itself from its infinite ignorance, and its manifold errors, mistakes, blunders, perversions, moral and intellectual obliquities, demands a profounder human philosophy, and a more sympathetic treatment.

—From a sermon preached by Dr. Pusey, at St. Mary's, Oxford, January 24:

"Did our Lord, being God, become man only that His disciples should lead as easy lives as they can—multiply to themselves as many comforts and luxuries as they can; and say to themselves, with the rich man in the parable—'Soul, take thine ease; eat, drink, and be merry; so only that thou be not drunken?' Is this law, 'Ye cannot serve God and mammon,' obsolete, or become possible with time? Are we to turn His woes in to blessing, and His blessings into woes, and still call ourselves His disciples? Shall we say 'Blessed are ye that are rich, blessed are ye that are full; and woe unto you that hunger and are poor?' It is what man's every day life—what we English, accidentally so placed, in our self-congratulations seem to say. Can we persuade ourselves to say our treasure is not where our heart is, or that our heart is not there with that for which we toil? We are not less enslaved by mammon than the heathen, if we toil for it, to spend it on ourselves and